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THE CHURCH AND PHILANTHROPY

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To outline the functions of any organization and to fix their exact limits would be difficult. It is better, perhaps, that lines of demarcation cannot be definitely and accurately drawn. An efficient organization must be capable of such adaptations as will enable it to meet the needs and to profit from the opportunities which each new age thrusts upon it. Stereotyped forms cause endless harm and hamper progress. They become obsolete and must finally be discarded. Our institutions must remain elastic; otherwise their capacity for good declines. What have the custom-bound nations of the earth taught us, if not the need of this very quality of elasticity to render effectual the work of human agencies striving to attain certain specified ends? The Church in its relations to society and to philanthropy has developed a set of problems to which mathematical rules cannot be applied and which must be studied in their relations to present, not past, social conditions. Whatever be the current opinion in regard to the special mission of the organized Church or to the advisability of its entering the varied forms of philanthropic work which it has undertaken, one rule of action cannot be violated without its becoming the subject of legitimate reproof. This rule requires the efficient performance of the services it has volunteered to render. Unfortunately, the philanthropic work of the Church is precisely the department against which serious charges have been made which indicate tardiness to comply with the recent demands of progress.

The medieval Church provided the starting point for the present attitude. When scientific method was opposed and untaught, wasteful and incongruous measures were naturally adopted. The kindness and philanthropy born of impulse and pure sentiment do not abolish or allay distress. In the middle ages European countries suffered constantly from the plague of indiscriminate, emotional and irrational giving. No wonder that the mendicant was emboldened in the practice of his deceptions!

Two important ecclesiastical agencies for the administration of relief had sprung into existence—the parish church and the monastery. The latter institution proved particularly to be a hindrance to that vast army wavering on the borderland of independence and self-respect. The world has been learning that when almsgiving has for its chief purpose the benediction of spiritual peace to the donor its efficacy is sadly marred; but the horizon of the monk was little beyond the circle of self. A large dependent class, therefore, arose and spread out over the regions commanded by the monasteries. The social parasites drifted to the rich valleys and localities with ample capacity for supporting them, and preyed with impunity upon an indulgent people. The neighborhood of London, Rome, and many regions of west Germany were especially affected. The dissolution of the English monasteries during the reign of Henry VIII first opened the eyes of a blindfolded people to the actual conditions prevailing in their own land. Professional vagrancy began to be understood. In fact the Reformation unconsciously mirrored forth many of the vicious results of inconsiderate almsgiving, much to the benefit of mankind. The parish church likewise had not grasped the scientific principles of relief and frequently blundered as opportunities were given. As the civil power separated itself from the ecclesiastical machinery it began to organize more effectually the different systems of relief. Where the priest, however, was still invested with the civil power in respect to relief measures this separation unfortunately was not accomplished. The growth of nationalism checked the Church somewhat in its indiscriminate giving. The doles meted out to foreign wayfarers and undeserving strangers were diminished, and thereby the subjective influences operating in favor of more rational methods were increased. The ways of the village preacher whose “pity gave ere charity began” became less common although continuing to usurp a large portion of the field.

The Reformation, on the other hand, complicated the problem of philanthropy, and from its intricacies the Church has not yet disengaged itself. Protestant emphasis upon faith as contrasted with works, upon the next world instead of this one, upon spiritual or soul-life and the measurable disregard of the material which it induced, together with its emphasis upon the rights of individuals—prevented the new sects from perfecting rational systems of relief.

Problems were too numerous and could not all be solved. The growing spirit of democracy gathering impetus from the lessening subjection to authority co-operated to hinder the installation of definite long-sighted and permanent aims. The Church accordingly failed to study faithfully the influence of giving upon the recipient of alms, but its emergency relief measures were less harmful than those calculated to give permanent aid.

These are among the causes which have united to remove from the sphere of the Church certain classes of relief problems; for example, the care of defectives, of which the state has almost complete charge at the present time. A vast field is, however, yet open to the operations of the philanthropic work of the Church, and the present wide ramifications of its labors is still an astounding fact. Even a volume could not adequately cover the ground, and in this paper the author proposes to point out certain features only: The Church in its relation to material out-door relief and to constructive work.

It has sometimes been observed that the relations between the churches and efficiently controlled charitable societies are not altogether friendly. The causal influences to which we have called attention have, however, not yet ceased to operate, and due weight should likewise be given to the spirit of conservatism which dominates the church. Certain modern experiences would indicate that the officials and workers in philanthropic societies are sometimes animated with motives repugnant to the principles of the Church, but do we find group infidelity among the social workers of to-day? Is it true that they are anti-religious and unsafe guides likely to follow forbidden paths? Happily Rev. W. D. P. Bliss answered this question so impressively some time ago that the reply may bear a partial repetition here.¹ Out of 1,012 workers in regard to whom information was sought, 753 were reported as having church connections—74 per cent of the entire number. But the facts relating to 134 were not reported. If any of these were communicants a larger percentage would obtain. Of those reporting from charity organization societies 92 per cent were church members; social settlements followed with 88 per cent, while other societies showed somewhat lower figures. It is interesting to note that the group most inflexible in method heads the list. The same writer also

¹See *The Outlook*, Vol. 82, pp. 122 ff.

ascertained interesting facts in regard to the proportion of membership in the various denominations and its relation to the numerical importance of the entire denomination. Worked out upon this basis the Protestant Episcopal Church with 20 per cent of the social workers should have contented itself with 2; the Presbyterians should reduce their quota from 16 to 5 per cent; the Congregationalists need 2 but have 16 per cent, while the Methodist Church with 14 per cent ought to have 20, and the Baptists with only 6 are entitled to 17.

These figures are a rough indication of tendencies, although they must not be accepted with their harshness of mathematical proportions as an exact picture of denominational attitude. Churches characterized by certain methods show a preponderance, while differently constituted Churches are weak in their representation among social workers. The cause for complaint is somewhat weakened, however, when due recognition is given to the latter Churches for their valiant service in many lines,—among the pioneers in the wilderness, upon the mission field, in behalf of temperance and even in training men for the ministry, who are subsequently lost to other Churches. Admitting all these statements, one cannot, on the other hand, escape the idea that these figures have their significance. Is it not true, therefore, that valuable resources are being wasted? Shall not the churches give increased attention to the various lines of social activity, study them comprehensively, and utilize their membership to the best advantage?

In considering the actual or attempted co-operation of Church and societies of organized charity, the personnel representing the latter group cannot be overlooked. They are quite uniformly affiliated with some denominational church. They are considered worthy, have good morals, profess high standards of life, and are laboring for a higher level of average citizenship, no less than for the general betterment of human kind. Apart from their life-work they are reputable citizens—and church members. Affiliate them with their labors—there's the rub.

Real co-operation between the Church and modern philanthropy finds its best and most successful example in the experience of the City of Buffalo, New York. The story of this rather novel experiment is a part of the history of the charity organization society of that city for the last ten years. The plan of co-operation

was projected in 1895. Steps were then taken to carry it into effect. Accordingly the city was divided into a large number of districts, 195 having been made. The control of one was to be given to each one of the co-operating churches, 66 districts were accepted. Churches of all denominations combined in this work, including Protestant, Roman Catholic, as well as one Jewish church. Entering voluntarily, they came in the true spirit of co-operation, and much progress has been made within the decade since the auspicious beginning of the movement. In 1906 the number of co-operating churches had risen to 122 and included nearly all the important churches of the city. The changes that have occurred and the advance that has been made may be observed in the following table:²

Table of Co-operating Churches.

Denomination.	1896.	1906.
Congregational	5	11
Protestant Episcopal	7	18
Methodist	9	18
Lutheran and Evangelical	8	10
Presbyterian	11	16
Roman Catholic	4	16
Hebrew	1	1

There has been a decided movement upward in every one of the important denominations mentioned. Furthermore, the minor churches are also represented. What a commentary upon the possible achievements of the Church is afforded by such unified effort in solving problems of philanthropy!

The character of the work outlined for each church is practically as follows: When a needy family is discovered it is at once referred to its own church, the one in which one, or more, of the family hold membership. Perhaps the church does not provide for the family. It is then referred to the church which is responsible for all cases within the district in which the family is located. Relief along denominational lines is given preference so as to obviate causes of friction. This failing, sectarian differences are discarded and common humanity is allowed to assert itself. As a consequence Protestant churches are called upon to minister to

²See Annual Report of C. O. S., 1906.

Catholic families, and Catholic churches to members of the former denominations.

The district church is invested with three chief duties: Care of the neglected, the giving of relief, and the furnishing of district visitors. The district of which a single church is given charge is comparatively small, and can easily be covered under ordinary conditions. Many of the districts comprise the region in the immediate locality of the church itself. This is a comparative advantage, but it is a practice that cannot be uniformly followed. The struggling churches in the poorer sections of the city would be forced to bear a burden entirely disproportionate to that which the wealthy church would carry. A large number of the latter have, therefore, accepted districts where the proportion of poor is much larger than in their own immediate vicinity. A greater equalization of the burden is thus provided.

It is claimed that the Buffalo system has had marked success. Many obstacles have not yet been removed, and successful co-operation among more than one hundred churches of many denominations is no easy task. Among the problems to be solved, according to officials of the society are the following: Weaker churches have proven themselves in need of additional educational work. The records of associated charities could with advantage be utilized to a greater degree. District visitors are needed to carry on investigations. The churches not carrying heavy burdens sometimes become listless and indifferent, and effort is required to retain them as supporters of the plan. Recalcitrant churches must be dealt with, although drastic treatment is avoided. Education, thorough education in the principles of relief—that is the great need and the chief assurance for the salvation of the plan.

Not all of the work of the constituent churches is done in a satisfactory manner. Few organizations or societies anywhere can justly claim perfection in work and method. Investigations by the society showed that in 1904 only about 20 per cent of the churches were more or less inefficient in their services, but these control little more than one-half that proportion of cases. Great efficiency is now secured by a change which has made district visitors directly responsible to the society rather than to the district church. The assistant secretary of the society, Mr. P. E. Lee, has pointed out the definite limitations placed upon the work of organized charity

before the present scheme was inaugurated. First, distrust of the work of the society prevailed; second, concentration of effort was lacking, overlapping was common, and little constructive work was attempted; third, the problem of adequate relief was a difficult one; and fourth, friendly visiting was not practised. In every respect except in the third case, he continues, wonderful improvement has followed; the charity organization is now trusted, many friendly visitors have been secured, and constructive work has multiplied. It has proven an education to all, and some of the churches formerly given to unwise measures of relief have learned the value of methods designed to achieve more permanent results.

Buffalo's experiment is of sufficient importance to justify the lengthy consideration which it has been given. It illustrates how immeasurably better it would be if similar co-operation could be introduced in other towns and cities. We cannot now calculate the loss and waste occasioned by the slipshod methods often used. In some of our cities many of the churches have begun to employ intelligent effort in reducing the problem of out-door relief to definite far-sighted methods, but little more than a beginning has been made. In a few cities, such as Portland, Ore, and Cambridge, Mass., considerable faithful work has been done. The by-laws of the Brooklyn Bureau of Charities state that among the general objects of the organization is "the promotion of cordial co-operation between benevolent societies, churches and individuals." Founded many years ago, the society has not yet achieved this purpose, and only within the last few years have a considerable number of the clergy availed themselves of this opportunity.

Spasmodic co-operation with organized charity has, however, occurred in many places from time to time. The occasions have usually been those of great difficulties when relief problems pressed heavily upon a community. Such exigencies have been met by a temporary union or co-operation of the various agencies for relief. When these conditions prevail the charity organization society sometimes serves as a "clearing-house" for the other associations and agencies. Business is expedited and the problem handled more efficiently. Such alignments are themselves a recognition of the value of advanced and consistent methods. They are usually temporary, however, the relief problem in ordinary time being for each constituent church at least a comparatively minor matter.

Significant of her attitude is the statement of a member of the National Conference of Charities and Corrections, who, although himself sympathetic with the Church, remarked, in describing such a temporary combination, that "Even the churches and labor unions got into line."

The amount of co-operation among the churches with organized philanthropy is increasing. The words of an eminent authority, however, although written some years ago, still hold true: "To a considerable extent churches pursue an antiquated, short-sighted policy, giving relief from sentimental motives without personal knowledge of its effects upon those who receive it. . . . " Recent experiences in one large American city unblushingly portray the difficulties against which the social worker must contend. In one city it was proposed to bring about greater co-operation between the churches and the charity organization society. The officers of the latter hoped that this aim might be achieved and that better systematization of the work might follow. After due deliberation an appeal was made to a large number of pastors of all varieties of Protestant churches, both large and small, urging the advisability of greater co-operation, and suggesting the inauguration of certain plans of work. Both precaution and discretion were employed in carrying on this campaign. Carefully written statements were first sent to the pastors of the different churches and time was given for reflection over the contents. Later delegates from the society visited the clergymen, brought the matter to their attention in a more personal way and discussed it freely with them. The results obtained through this effort are very significant and indicate what a variety of positions is held and how much remains unaccomplished before churches as a whole will reform their methods of granting relief.

The experiment just mentioned unearthed four distinct classes of clergymen. First, one class was found which already co-operated with the society with rare fidelity, which availed itself of the services and advantages which the society possessed and adopted the methods of the latter as far as was expedient and possible. One of the pastors representing this type of clergymen, in relating his own experiences, pointed out the inestimable advantage of co-operation with a society which studies as its chief business the very problem which in the Church receives but minor consideration. The

story of several cases coming under his observation further illustrates the impregnability of his position. For example, a certain woman coming to him for assistance claimed that she needed a specified sum of money for a certain particular purpose. This amount of relief had formerly been granted to her on the ground of reputed physical disabilities. Prior to a continuation of the case an investigation revealed that no money was ever used for the specific purpose for which the relief was granted. A premium had been placed upon dishonesty until a readjustment of the case placed it upon a rational basis, and the discontinuation of relief emphasized the importance of character. Another woman applicant was reported who was receiving relief for an identical purpose from a number of churches. None of them were aware that other contributors were in existence, nor had pains been taken to ascertain the facts. Great harm had been done, but her case was subsequently simplified and right social relations established. Pastors of this type welcome the greater facilities which the society possesses for a study of its cases and the broader perspective which it is enabled to give. Intelligent relief and assistance and not the debasement of applicants for aid are among the acknowledged benefits of closer co-operation. The utilization of the society does not mean the discontinuation of relief, but it implies discrimination. Pernicious generosity is as sinful as hopeless stinginess.

A group of men asserted themselves who had not come into close connections with the society, but who are actuated by a feeling of obligation to square themselves with the social currents of the day—a fairly hopeful class and filled with potentiality for good. Work and effort will eventually array them on the side of the society, but the ruts are deep and a severe jog or jolt will accompany the new departure. Men of this type, although lacking enthusiasm and fire, agreed to work in the direction of the society's hopes and gave its delegates cause for considerable encouragement. Measured by the actual subsequent results much remains unaccomplished. One clergyman, although very sympathetic, criticized the society for a lack of aggressiveness and for the absence of measures which would promote its publicity. Few people knew about it and its methods. Yet how great would be the benediction to proclaim its own immaculateness in the fashion of the Pharisee and to cry aloud to attract attention! Well may fears arise if such should

be the mode of propaganda. With one other method of judging the work of a society this may well be compared; the attitude of a few "practical business" men who measure the amount of work done and of good accomplished by a statement of receipts, expenditures and cash balance. What is the value of a human soul, of a life restored to conscience and to character? But such opinions do not gain the ascendancy, and a large percentage of the clergy apparently looked with favor upon the movement.

A third class consisted of men who reluctantly agreed to consider the problem and finally to arrive at some conclusion satisfactory to themselves. These men are probably hopeless. The seed has fallen upon stony ground. They are apathetic, though not directly antagonistic, yet we must depend upon the next generation to carry out the hoped-for reforms.

The last class deserves considerable attention. It is not only not friendly to organized charity but distinctly prejudiced against it. A number of pastors were discovered whose attitude augured anything but success for the society in its campaign. These men look with distrust or disfavor upon such efforts. Possibly their attitude is a survival of old fears of the Church against entrusting certain forms of work to purely secular societies. For the pastors of two prominent churches to decline even to consider the problem with the delegate of the society is a position which still remains unexplained. The experience of this charity-worker, exasperating in the extreme, would, if related, only engender and ignite feelings which should be repressed. However, if an attitude of contempt for the society can still maintain itself in the mind of a prominent clergyman, does not the problem of co-operation continue to remain a difficult one? Irresponsiveness is unfortunate; to ignore completely is to condemn to a hopeless situation. Rejection of the plan need not be accompanied by discourtesy.

The prospect is therefore not altogether pleasing. We find the active and progressive pastor educating his congregation into saner methods of out-door relief and reconstructing the charitable work of the Church. In Buffalo he has aided in allaying distrust and in keeping the churches in line. We have sympathetic men not yet spurred on by the new vision. We have something to fear from the social backslider, but the chief hindrance is due to men of the type last described whose influence is commensurate with

their position. When such men belong to the two strongest Protestant denominations the danger is doubly great. The chief consolation gained is that the movement is in the right direction. Only a part remains to face the setting sun.

How do the more conservative churches carry on their relief work? No simple answer can be given, for various methods are employed. A fund—often called the deacon's fund—must first be provided. Strangely enough difficulty is often experienced in securing the needed contributions for this purpose. A dawning consciousness of better things is being felt. Better methods, it is hoped, will obtain funds adequate for the purpose. Custom in regard to disbursement of relief varies to such a degree that particulars need not be given. The matter may be in the hands of the pastor, deacons or other officials, sisters, a particular society of the church or philanthropic committee. Some of our larger churches have several committees, each dealing with a special phase of social work. Were the parties in charge trained in methods of relief, then consistent effort toward progressive work should be expected. Too often this is not the case and the intricacies of the problem are not considered. Sometimes a sort of grim humor obtrudes through the statement included among the table of church activities: Adequate relief provided for the poor within the Church, or Church prefers that no society grant aid before consulting with Church authorities.

Visiting committees or friendly visitors are a frequent feature of Church work. Their ministrations are to the poor to whom they bring cheer and inspiration. Not within the sphere of material relief, it is less provocative of harm and actually promotes good will and better living. These committees need an enlargement of membership, and more families should be visited. Here the ideal of the Church and of organized charity tends to coincide, and earnest social workers will applaud every effort of the Church to use this important measure as a means of enriching the barren life of the poor. It is a step in the right direction, and only needs to be poised by experience and zeal.

This hasty review of the relief work of the Church suggests the question whether preliminary training in this department is required of the clergy to whom the task of supervising the work is eventually entrusted. Having resolved to remain in the field of philanthropy, the Church should logically require from its servants a studious

acquaintance with social problems. What are the facts? Is the theological student versed in the nature of the problems which affect the life, health, social and moral welfare of our people? Has the farmer learned to plow, or the lawyer studied Blackstone? Let us stop to consider.

The progressive language of a writer in one of our theological journals should sound the keynote for the present era. "The ethical nature of the movements now agitating society calls for acquaintance—the wider the better—with sociology." Call it by what name you will, a study of social life and its manifestations is required to fit men adequately for the pulpit of to-day. Many men have not secured this training in the schools, but that is the logical place for the present student to equip himself with the added resources and power which a knowledge of these subjects affords.

A glance at the catalogues of the more important theological schools of the various denominations is less encouraging than we could hope for. But progress has been made. Yet until recently social subjects were quite generally neglected. Attention was formerly paid to Hebrew and Greek, to the biblical literature and interpretation which they involve, to Church doctrine and creed, to ecclesiastical history, homiletics and pastoral theology. The last named subject, it is true, often covered problems of relief and questions of a social nature arising within a congregation. The view-point, however, was that of the pastor and theologian, not that of the sociologist or social worker. Special courses in these subjects were hardly thought of. A study of general principles and a deep insight into the nature of our social ills was neglected. The instructor trained specifically in economics and social science was absent.

In recent years certain transformations have occurred which will leave an indelible impress upon the future curriculum of the theological school. The work of several institutions has contributed to this result. Chicago Theological Seminary, with a broad-gauge social worker at its head, has for years granted to students unexcelled opportunities for studying humanity in the concrete—in the group and in the individual. The theological institutions connected with some of our larger universities have united in sounding their adhesion to the future. The Divinity School of the University of Chicago enjoys the great opportunities of its tremendous city laboratory. Instruction in sociology forms part of the regular

course, and a widely-known sociologist occupies a place upon the teaching staff. Harvard affords certain advantages. More conspicuous has been the recent expansion in the institution first mentioned and at Yale where notable extensions of the department of sociology into the domains of theology are being made. Insistence upon the knowledge of certain phases of practical sociology is demanded. The subject has assumed sufficient importance to justify the demand that every student become acquainted with its elements and have some comprehension of current social problems. Other theological schools give instruction in these subjects, but in some cases a mere smattering knowledge is obtained.

Several classes of schools do not specifically provide for the subject among their courses. If attached to a university or college the seminary may allow it as an elective, or if the school is entirely independent but in the neighborhood of some university, arrangements for the pursuit of certain university work is often provided for; for example, a number of theological schools in and about New York City enjoy such privileges, and their students are admitted to courses in various subjects, including sociology. In such cases, however, the probability that the large proportion of students will avail themselves of this comparatively difficult opportunity is extremely small. If the divinity school has no such course in its prescribed curriculum and is not directly affiliated with an institution which does offer them, the mass of the student body fail to receive this needed training. Recognizing this need, one important denomination has recently organized a corresponding school of sociology for the purpose of training its clergy and widening their grasp of human relations.

Progress has been made, yet some institutions have made no attempt to align themselves to the new movement. What agency, however, is more fitted or adapted to training men and women for the task of solving the problems of human and social betterment? Is a tardy recognition of this fact excusable? Should not the Church lead rather than follow? It is no exaggeration to say that the majority of students trained in theological schools pursued no such courses while attending such institutions, and that the only similar instruction received was while undergraduates, and consisted of elementary courses found in the college curriculum. Unfortunately some men have escaped the training entirely.

Turning to the practical activities of the Church, we find that a multitude of lines of social work have been undertaken, not, however, by a denomination as a whole, but by individual churches. In such pulpits the glorification of Abraham and of David has been superseded by more modern discussions, and these include attention to laws of social service, to the human and ethical problems of city life, to the social needs of a community which will contribute to right and better living, and to practical subjects of many kinds.

The Church has numberless agencies engaged in out-door relief work. It may maintain them itself or receive a subsidy to carry on this work. The City of New York alone will pay out about three millions during the present year to denominational institutions. In all large cities, moreover, many churches, either through the logical expansion of their varied activities, or on account of the influence exerted by the institutional church idea have commenced a comprehensive program of positive constructive social work. Nor is the program of the Church on paper only; living men and women are reaping the benefits of these forms of benevolence.

The philanthropic work which is carried on can be best illustrated by the use of several concrete examples. A certain Boston church, besides the varieties and forms of activity normally found in different churches, engages in the following enterprises: A free kindergarten has been established for little children; a day nursery lessens the task of mothers; an industrial school meets every Saturday morning and the instruction given includes classes in printing, cobbling, millinery, dress-making, sloyd and basket-weaving. A summer vacation school gives certain opportunities, and a school of music permits the study of that art. A total abstinence guild works for temperance reform; free reading rooms, baths, and Saturday night concerts are provided. Free legal advice is given, and an employment bureau is in daily operation. The woodyard, rug-weaving and printing afford an opportunity for the employment of both men and women, if applicant's order is signed by a person who in turn will pay the church. Such work, if faithfully and earnestly carried on, cannot fail to accomplish great good. Another Boston church conducts a tuberculosis class. Instruction by a physician is given weekly. A class for the treatment of nervous diseases is also provided for.

Trinity Church has a charitable society, organized in 1834,

a dispensary for women and children, summer gardening, and a house laundry which employs fourteen women steadily, and is a training school for laundry work, using additional skilled labor.

The range of social activity among the Protestant churches of the old City of New York comprises the following features:³ Social settlements of which at least eleven are, or have been, directly connected with some church; fresh-air work in which about thirty are engaged; fifty kindergartens are maintained; and nearly forty sewing classes; twenty-nine employment societies and bureaus endeavor to help all, or certain classes, of the unemployed, and at least one wood-yard is intelligently conducted. Industrial, trade and manual training schools number thirty or more, and four night schools are in operation. Twenty churches have a gymnasium each, and nearly half of these have classes in gymnastics. Eleven kitchen-gardens are operated and eighteen penny provident funds are reported. Seven day nurseries and two lodging houses are also controlled; besides the forms of philanthropy mentioned, the work includes the operation of dispensaries, clinics, flower and fruit missions, coal clubs, libraries, reading-rooms, baths, summer homes, working classes, laundry schools, burial societies, and athletic clubs. The medical aid and legal aid societies are both represented as well as the soup booth and coffee house. The nurse and deaconess, on the other hand, have formed a definite part of the church organization of some denominations for many years. The variety, amount and precise direction of this philanthropic endeavor are constantly shifting but a large number of churches are gradually being drawn into the stream.

Europe has brought new ideas and methods to our shores. The Inner Mission, imported from Germany, has gained a foothold. In its native land, since its origin more than fifty years ago, it has been a powerful agency for social improvement. Not content with purely religious work, it has carried on a program of amelioration and construction. By adapting itself to American conditions its usefulness here can be largely extended. Last summer an eminent British Methodist layman came here to advocate his plan of using

³Charities Directory of New York City, 1907. Also see *Religious Movements for Social Betterment*, by Josiah Strong, pp. 80-1. Mr. Strong's figures vary somewhat from the above. Although compiled some years ago, they credit the churches with operating seventeen day nurseries, four lodging houses and forty-eight industrial schools.

the Church for social betterment. His scheme related to four measures—emigration agencies to facilitate mobility, employment bureaus, old-age pensions and savings institutions. The wisdom or unwisdom of his plans is little to the point. The value lies in arousing the Church to the new needs which must be met, and the newer forms of social service which must be rendered.

Co-operation by the Church with organized charity has broadened the scope of the former's social activity. Under the new régime, Buffalo has made much progress. The men's clubs of many churches in some of our cities are formative forces for good. If controlled by enlightened individuals the numerous urgent social problems within easy striking distance of the Church are brought to light, and a campaign of education instituted. Common interest in human welfare is increased thereby. The program of one such club for the coming winter includes a discussion of the institutional Church as an evangelical force and as a social center, the relation of the Church to the city's children, and public movements that should be supported. Again, particular societies often interest themselves in some phase of social work, accomplish good results themselves, and sow the seed for a harvest of future effort.

The relation of the Church to philanthropy cannot be adequately summarized in a few words; the details are too intricate; the subject too extensive. Furthermore, shifting relations measured in time and space do not permit an accurate statement. However, an approximate survey of the situation can be given. A great distrust of the methods and work of organized charity continues to prevail. The latter, it is believed, lack sympathy and mercy, are un pitying, and neglect the magic human touch. But does not the personnel of our workers render this position an untenable one? The methods of the Church itself are a legacy of other days. Voices of the past still speak in its councils. Many forms of relief work have been abandoned, but in its out-door labors it still holds a large field. A measurable amount of scientific method is now employed, but to a large extent obsolete and irrational systems are still in vogue. For this reason there are able advocates of the plan involving the withdrawal of the Church from this sphere of charitable effort. On the other hand, if rightly conducted it would give the Church an opportunity well worth the effort. Will she rise to meet the crisis? There would open before her a range of personal influences,

where new men could be formed and characters created. Society will eventually demand right methods or entrust these functions to the most capable agencies. The social training of the clergy in the seminary is not adequate for modern needs, but this fact is being recognized, and theological schools are beginning to conform with the tendencies of the age—but not all of them, yet why not? Should not the ministry and divinity school be a superior recruiting ground from which the vast bulk of social workers could be drawn? Would this were true. Conditions in the country are bad and the rural clergy have not risen to the demands of the situation. Social science still has fields to conquer. The constructive work of the Church is, on the other hand, rapidly gaining ground. It is covering a variety of social activities and adding to the wealth and dignity of life. Our hope is that the churches that continue to slumber may, before it is too late, awaken to the needs of the hour and rush into the struggle for the upliftment of mankind in a way that will accomplish results. The task of the Church to regenerate the human heart still remains; but the formula is not a simple one. We cannot send missionaries to the Mohammedan Arab and also accept the latter's ideal of almsgiving. The relation of the Church to modern philanthropy permits of additional modification.